THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

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UTAH.

The people of Utah commenced, so to speak, at the opposite end of the string to that at which the inhabitants of any other place on our coast began. Their first step was to develop the agricultural capacities of their section, their last to investigate their mineral resources; our first, on the contrary, was to open the mines, and then attention was afterwards paid to farming. Which method is the better, is, perhaps, open to discussion, but there are many reasons which point to theirs as the safer and more sure, although, possibly, the slower.

When we look at what the Mormons have accomplished, we are obliged to admire and wonder. Twenty-three years ago a band of about seven-score entered the Territory. Others came later, but brought nothing save a little food, a small amount of clothing, and some agricultural implements. Now there are about 150,000 people there, who are almost entirely independent of the outside world, notwithstanding the many natural difficulties they have had to contend with. The property value, according to the Territorial Auditor's report for 1868, was $10,533,873, and the tax assessed for that year amounted to $52,669.

When the pioneers arrived at Salt Lake, the sandy soil, producing nothing but the sage brush, must have been the picture of desolation. But they gave themselves no time for murmuring, and the *very day* of their arrival, we are told, they commenced plowing and planting! In 1867, according to reports sent us, this people had some 130,000 acres under cultivation. Of these, there were planted about

80,000	acres in	cereals,
2,000	,,	sorghum,
6,800	,,	root crops,
300	,,	cotton,
900	,,	apple orchards,
1,000	,,	peaches,
75	,,	grapes,
195	,,	currants, and
30,000	,,	meadow land.

About 94,000 acres had to be irrigated, and the cost, during the year, for canals, dams, cleaning ditches, etc., amounted to $274,000. The accounts for 1866 show 124,798 acres irrigated, at a total expense of $303,863. But the great curse of the farmer has been the grasshopper. Coming in resistless numbers, these animals devour everything before them, and strip the country most thoroughly. Luckily, it is often possible to replant and harvest after they have passed over the land. The farmers have had a very hard time this year from this cause.

In home manufactures the Mormons have made wonderful progress. They

have manufactured leather and farming tools from the beginning. They built grist and saw mills at a very early period. In order to keep up the necessary supply of clothes, they used at first the old-time spinning wheel, hand card and loom. In 1849 they imported a carding machine and put it in operation. Then other machines were purchased, and before long they could make a good quality of cloth. The first woollen mill (the "Deseret") was built in 1864, and at least four others are now running, while we hear of the construction of mills at Big Spring (Tooele County), Provo (Utah County), Brigham City (Box Elder County), and Beaver City (Beaver County), while others are said to be in course of erection. We have received samples of goods from two of the mills, which are of very creditable finish. It is estimated that the mills now running and being built will be capable of turning out cloth of the value of $700,000 annually.

The people are continually adding to the number of their home industries. One of the most important is the silk business. It would appear that the mulberry can be grown and the silkworm reared with success in the Territory. We have received cocoons from President Young's establishment, and understand that there will be, this year, about two millions of cocoons in Utah. The production of cotton, also, is exciting considerable interest, and there are numerous other productions which may in time grow to powerful interests.

The Mormons have evidently a large number of skilful mechanics. Their factories and mills attest to this. Their Tabernacle at Salt Lake City is a wonderful piece of architecture. They are now building a large organ, the third largest in the United States and the largest ever built in our country, every part of which, except the pipes, is being constructed of Utah material by Utah mechanics.

The matter of education has not been neglected. We find, by the Annual Report for 1869, that there are in the Territory 243 common schools, with 342 teachers, and an average daily attendance of 10,618 scholars. This does not include the schools in Piute and Sevier Counties which were "abandoned in consequence of Indian hostilities." We find in the catalogue of the University of Deseret for the academical year, 1869-70, the names of 14 officers of the Faculty, and a total number of 546 scholars—307 males and 239 females.

As to the character of the people, all accounts from persons who have visited the Territory agree in representing the Mormons as most industrious, earnest, orderly and frugal. They are kindly disposed one towards another, and ever willing to help their neighbors. They are imbued with the co-operative spirit, and are determined to foster and promote home industries to the highest degree. They are among the best of citizens and are, without question, devotedly loyal to what they consider the right.—*San Francisco Scientific Press.*

SALT LAKE CITY.

[CONTINUED FROM PAGE 789.]

The moderate abundance of this world's goods acquired by the Saints, has been gained by the hardest and most persistent labor. It is the triumph of Muscle over the hostile power of Nature. Few are aware of the vast labor necessary to reclaim the stubborn wastes of the Great Basin. Water is carried for miles to reach a small tract, possessing a soil of sufficient strength to mature a crop. The surface must be brought to a uniform grade, to make practicable the flow of water over its entire area, and the crop must be watered at intervals of one or two weeks during the season. It is not too much to say that had it not been for the religious fanaticism which assembled and banded together the Mormon people in this locality, the country would have remained a desert for generations. Even since the ad-

vent of the railroad, and the consequent opening of the country, there is not, so far as we are aware, a single Gentile farmer in the Territory. The fertile lands of our north-western States, and of California and Oregon, are as yet too cheap and abundant to warrant our settlers in seeking a home in the parched and barren wastes of Utah. The average size of a Utah farm will not exceed ten acres, and upon this it is necessary to expend as much labor as would be required to thoroughly cultivate fifty acres in California or Illinois.

The Mormons reached Salt Lake Valley in an utterly impoverished condition. The cash capital of the entire community would not probably have exceeded $1,000. The California migration furnished them a market for their surplus products; but, as they had but small use for money, they preferred taking of the miners something instead which they could either eat, drink, or wear, and not procurable at home. As they increased in numbers and means, merchants established themselves among them, thus enabling them to use their small stores of money in the purchase of needed supplies. Their great distance from market, and the small proportion of their crops which would bear transportation, have, however, at all times made money extremely scarce, and have led to the perpetuation of a complicated and often amusing system of barter. Hundreds of farmers, living in reasonably comfortable circumstances, and having large families to clothe and educate, will not see a dollar in money for years. Such a farmer wishes to purchase a pair of shoes for his wife. He consults the shoemaker, who avers his willingness to furnish the same for one load of wood. He has no wood, but sells a calf for a quantity of adobes, the adobes for an order on the merchant payable in goods, and the order for a load of wood, and straightway the matron was shod. Seven watermelons purchase a ticket of admission to the theatre. He pays for the tuition of his children seventy-five cabbages per quarter. The dressmaker receives for her services four squashes per day. He settles his Church dues in sorghum molasses. Two loads of pumpkins pay his annual subscription to the newspaper. He buys a "Treatise on Celestial Marriage" for a load of gravel, and a bottle of soothing syrup for the baby with a bushel of string beans. In this primitive method, until the advent of the railroad, was nine-tenths of the business of the Territory conducted. And even now, in the more remote settlements, a majority of all transactions are of this character. The merchants, purchasing their goods in New York or San Francisco, must, of course, have money to pay for the same; but they sell their goods for cattle, flour, and dairy products, which are then marketed for cash in the adjoining mining Territories.

A sketch of the business of any other of our representative cities, which was composed principally of details of farming, would be an anomaly; but Salt Lake is rather an aggregation of small farmers than a city, in the ordinary acceptation of the word—nearly all its inhabitants being farmers. Its merchants and mechanics have small farms, and endeavor, at least, to raise their own breadstuffs. Their daily conversation is of the prospect of crops—of the probable demand for their surplus products. Being farmers — and very small farmers—their gains have been, of course, but moderate. The average wealth of the people of Salt Lake City is probably much less than in any other city of the same population in the Union. There is, however, but little abject poverty. They have neither poverty nor riches—all have an abundance of the necessaries of life—few have wealth. The sterility of the land, their distance from markets, the high price they have been heretofore obliged to pay for whatever articles of use were not raised in their own Territory, sufficiently account for the smallness of their average gains.

The difficulties of the settlement and upbuilding of Salt Lake City would not, however, entitle it to a place among the representative cities of our continent. Other citizens have endured equal or greater hardships in developing nearly every portion of our common country. From the days of John Smith, the Holland pilgrims, or

the heroic La Salle, the lot of all pioneers who have preceded the westward course of empire has been, in many features, grievous to be borne. But, aside from the struggles, toils, and experiments of its founders, Salt Lake is, in many important features, a city entirely unique in the history of our colonization. It is a city founded and built from an adherence to a peculiar religious idea, and it owes whatever measure of prosperity it possesses to the iron will and dogged persistency of a single man.

There is no person in any degree familiar with the Mormon people but will give them credit of being, *from their standpoint*, the most religious people on the continent. Without reference to the question whether their faith be founded in truth or be a pure delusion, it is undeniable that for it, such as it is, they have endured toils and privations and welcomed sacrifices and sufferings such as have fallen, for the same cause, to the lot of no other religious community of our generation.

The President of the Church of the Latter-day Saints and his Elders, preach to their followers not only upon questions of ethics, but upon almost all the concerns of our daily life. In the great Tabernacle one will hear sermons upon the culture of sorghum; upon infant baptism; upon the best manure for cabbages; upon the perseverance of the Saints; upon the wickedness of skimming milk before its sale; upon the best method of cleaning water-ditches; upon bed-bug poison; upon the price of real estate; upon teething in children; upon the martyrdom of Joseph Smith; upon olive oil as a cure for the measles; upon the ordination of the priesthood; upon the character of Melchisedec; upon worms in dried peaches; upon abstinence from plug tobacco; upon the crime of fœticide; upon *chignons* and the Grecian Bend. While civil laws are recognized and enforced, this is virtually considered as in deference to public opinion, in consequence of the presence among and around them of unbelievers, and because of the present imperfection of their own faith and lives. So soon as the world shall be converted to the true faith, and religious theory and practice made to accord, the necessity of civil laws and judicial tribunals will cease—the world will be one great brotherhood, and the laws of God as expounded by the priesthood will be the only needed rules of life and morals.

Religion, and a deference to its dictates, being thus the recognized standard whereby all the occupations of life are measured, many peculiar results have followed. All amusements are conducted with a singular mingling of frolic and devotion. "Dancing," say the Saints, "is a diversion for which all men and women have a native fondness." So dancing parties, during the winter months especially, are numerous, and usually under the care and supervision of some of the Church dignitaries. Round dances are ostracised, as involving too large an amount of miscellaneous hugging. When the frolickers are assembled, some one calls them to order and opens the exercises with a fervent prayer. The fiddles then strike up; cotillions and old-fashioned square dances have the floor. The Mormons are opposed to all asceticism in religious life: the most religious man, having best fulfilled the object of his existence, is, therefore, entitled to the greatest percentage of fun in the world; and one of the Twelve Apostles, or a President of the Quorum of Seventies, will dance oftener, and with greater unction and relish, than a man of lesser sanctity. When the party is about to break up, order is again restored, and the dancers dismissed with a benediction. So of theatrical performances. "As all people have a fondness for dramatic representations," say the Saints, "it is well to so regulate and govern such exhibitions, that they may be instructive and purifying in their tendencies. If the best people absent themselves, the worst will dictate the character of the exercises." So, in the elegant theatre at Salt Lake City, may be seen at all performances many of the leading officers of the Church: many of the actresses are their wives and daughters, against whose purity no one has breathed a whisper; and the plays presented are uniformly of a character to instruct and amuse, but not to demoralize the taste. The founders of Mormonism were all from

Puritan New England; and it would be an interesting subject of inquiry to trace to what extent their theories regarding recreations were based upon a revolt—a protest against the rigid Calvinism which regarded a smile as sinful; condemned a dancer to languish in outer darkness, and a theatre-goer to endless wailing and gnashing of teeth.

A community of zealous religionists, possessing nearly as many hobbies as individuals, would necessarily be difficult to harmonize; yet such has been the task imposed upon Brigham Young for the past twenty-five years, and in its prosecution he has attained to a remarkable degree of success. He is one of the exceptional instances, to be occasionally met in history, where a profound knowledge of men, rare executive ability, an inflexible will, a quick and ready insight into all commercial and business transactions, and a remarkable aptitude therefor, are combined with a capacity for the most extreme fanaticism in religious matters. In everything pertaining to the Mormon religion he is thoroughly sincere. This fact has sometimes been questioned, but not by any person possessing sufficient acquaintance to make his opinion of value. No hypocrite could have stood for a moment the test to which he has been subjected for twenty-five years. By dint of superior zeal he has ruled unquestioned a whole community of zealots. His faith is evidenced by his labors to bring the Mormon community into contact with the outside world, having constructed hundreds of miles of railroad and telegraph lines for that purpose, when it has been evident to intelligent observers that such contact must result in the disappearance from the Mormon faith of its most cherished and peculiar doctrines and practices. His control over the Mormon people has been almost absolute; and this power has been exerted, as a rule, to promote the healthy development of the resources of the Territory; to stimulate the multitudes who, discouraged by the barrenness of the land, were desirous to abandon it for more fertile localities, and to secure an orderly and economical management of all territorial affairs. Salt Lake City is by far the most quiet, orderly, and peaceable city west of New England. Drunkenness among its people is almost unknown. Deeds of violence occur at rare intervals. Burglaries and robberies are almost unheard of, and, when taking place, are usually traceable to some demoralized sporting-man from the mining Territories. Gambling-houses are strictly forbidden; the observance of the Sabbath is almost universal. The taxes in Utah are much lighter that elsewhere on the Pacific Coast; and Salt Lake City, as well as all the Counties, and the Territory itself, are entirely free from debt.

[TO BE CONTINUED.]

THE MOQUIS INDIANS.

THEIR TRADITIONS, MANNERS AND CUSTOMS, WRITTEN FROM THE VERBAL NARRATIVE OF ELDER IRA HATCH, BY JAMES A. LITTLE.

[CONCLUDED FROM PAGE 792.]

STREETS, ETC.

The principal streets of the villages usually run east and west, and with few exceptions the houses front to the south. Every village has its public square, and the houses are so arranged that this square answers for the stage of a large amphitheatre, in which the audience can occupy the roof of the houses. Everything about their villages has been constructed for defence against a common enemy.

Near the Oriba village is a large cave in the rocks, which the natives call Shu-mi-co-le, a place of evil spirits. There are many traditions and superstitious ideas connected with this place. It is generally shunned by the people, and visited only on occasions of some special ceremony connected

with it. The Elders, while there, found it an excellent place of retirement, where they could enjoy undisturbed quiet.

Their incarnation of evil is a very bad man, who lived several generations ago. To their minds, he controls the evil powers the same as the Sun Father does the good. They are traditionated that this impersonification of evil will return some time in the future to afflict them, and that on his departure, he will take with him all who do not do right.

MARRIAGE CEREMONIES.

Their marriage ceremonies are simple and without ostentation. The one witnessed at the Oriba village was conducted as follows—In the morning the interested parties breakfasted in the workshop to which the bridegroom belonged, after which the manufacture of a new pair of blankets was commenced out of the purest white material obtainable. The parties ate their dinner in the second, and then supper in the third, story of the bride's father's house. The pair of blankets were not completed until the second day. During this time the bridegroom and bride were put into a private room, where they were required to bathe each other in pure cold water, as a witness that they were pure and healthy and fitted for the cares and responsibilities of the married state. The happy pair occupy the new blankets on the second night.

FUNERAL CEREMONIES.

When a person is given up to die, their under jaw, the backs of their hands and the upper part of the feet are colored black, and friends begin to mourn as though they were already dead. A corpse is prepared for burial by being dressed like the living, with the addition of a blanket wrapped around the head and upper part of the body, and tied around the neck with a string. A hole, several feet deep, is dug in the earth and walled up with stone; in this the dead are placed in a sitting posture. The arms are folded across the breast, and a pole is passed down between the arms and breast and between the legs, long enough to extend about two feet above the surface of the ground. In the bosom of the dead, and wrapt up in the blanket, is a loaf of bread and a small bowl of water—the bowl made especially for this purpose. They believe that the spirit of a good person, after death, first goes to the Sun Father, and then returns to the body by going down the pole. The grave is finished by being securely covered with earth and stone, and the surface around the pole neatly ornamented with pebbles.

AMUSEMENTS.

Their public races are an important feature in their amusements. They are for the trial of the speed and bottom of men instead of horses. No betting or anything immoral is connected with them. They are kept up about a month, every alternate day. They take place during the principal season of religious ceremonies, in the winter.

On these occasions the men are naked, except a small blanket about the loins. The bodies of the racers are painted with curious devices, in the colors of the shop to which they individually belong. They also wear a head dress of the same color, and other distinguishing marks, that their progress during the race may be noted by their friends.

The racecourse is a foot trail, some ten or twelve miles in length. It usually extends in a circuit from the south-west side of the village around to the east side, where the race always ends. They run only two or three miles at first, and increase the distance each succeeding race, until the whole length of the course is run at one heat. The men of each shop have a several sided piece of a hard substance made of cement and finely cut hair. This they are required to throw before them with the foot. The runners rise the bluffs, on which the village is situated, at the end of the race, by steps, and the man who first throws the piece of his shop on top and follows it is the winner of the race. These steps are very small, steep and difficult, being constructed on purpose to try the agility and endurance of the runners at the end of the course.

SELF-SUSTAINING; MANUFACTURES, ETC.

The Moquis depend entirely on their own resources for the supply of their

wants. They have had but little intercourse with the rest of the world, and that, mostly, through a few traders who have occasionally visited them. They expect to produce their food and clothing or do without. Their wheels and looms are of very simple construction, and the process of manufacture slow and tedious compared with the same labors in the households of the whites. They have but few tools of any kind, and those are of poor quality.

The Oriba community had eight workshops in which their clothing and all other articles in use among them were manufactured. All the men of the village were organized to work in these shops. Care is taken that members of the same family work in different shops, that the spirit of competition may not divide the community into family parties, but be kept in a healthy channel.

THE BOOMERANG.

A singular coincidence, and one which gives room for some speculation, is the fact that the Moquis use a similar instrument of destruction to that used by the natives of Australia, which is called by the whites who live in that country a boomerang. It is made of hard, heavy wood, generally of oak. It is in the form of a right angle, with the angle rounded. The sides vary in length according to the strength of the person who is expected to use it, but they are generally about 15 inches long. They are from two and a half to three inches in width, about an eighth of an inch thick, and worked to an edge. Strong men will throw these instruments with great precision 150 or 200 yards, and break the skull of a man or the leg of an antelope. The boys commence practising with light instruments when very young, and kill small game with them while herding sheep and goats.

SEVERAL THINGS.

How Brigham Young Conducts a Theatre. — Brigham Young is as careful of the comfort of his audience as he is of that of his actors. The theatre was built under his inspection, and he has taken care that visitors shall not be incommoded. In all his arrangements the fact is apparent that he understands what so many managers of London and elsewhere do not comprehend—that the auditorum of a theatre should be attractive simply for its qualifications as a place in which to sit at ease without being cramped, crushed, or annoyed—that it should be the drawing-room to retire to after dinner. He understands also—and herein he is ahead of many other managers and anticipates the theatre of the future—that the playhouse should be a place for paterfamilias, to which without apology he could fearlessly take all his kith and kin, not an institution depending for its success upon ministering to the tastes of fast young men, nor for its patronage on its advantages as an exhibition-place for marketable beauty. But a place to which human beings with head and brains can go, and feel that they are not degrading themselves by witnessing senseless trash, nor having their patience tested by listening to uneducated and unqualified performers.—*The Genial Showman, by E. P. Hingston.*

Ancient Colonization.—Sir William Dennison recently read a paper before the Colonial Society, in which he advocated a revival of the ancient system of colonization. The States of Greece, he said, when their population became too dense, sent the surplus out in sections of the whole community, representing every class, to found new homes; while the modern colonists went out without selection, and, as a general rule, at their own cost and pleasure. At present the middle and upper middle classes in England had the greatest difficulty in finding suitable employment for their sons, and, indeed, he might add daughters, who now entered into competition with the sons. From careful calculations he had made he found that the channels of employment for carefully-cultured young men did not

in this country exceed one-seventh of the demand; while the population of this country doubled itself in fifty-six years, and its capital was quadrupled in the same period. Sir William said that his plan to relieve this double plethora was to send out colonists at the expense of the Government to places which had previously been plotted and marked out for them. He would have those colonies regularly organized in their various classes, and thus clearly distinguishable from the present promiscuous system of emigration.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 20, 1870.

OBEDIENCE.

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If there is one lesson more than another which mankind have to learn, it is that obedience is essential to salvation. Men may talk and argue and believe to all eternity, but if they do not render obedience they never can be saved and exalted in the presence of God, worlds without end. The world, the religious world even, at least a large portion of it, has scarcely the slightest conception of this truth, and consequently presents a scene of contradiction, confusion, wrangling, strife, distraction, as different to the order of heaven as darkness is different to light. It has been well said that—

> Order is heaven's first law, and, this confessed,
> Some are and must be greater than the rest.

There are but two kinds of conditions of society—order and disorder, truth and error. Where there is not order, there must be disorder, and there can be no order without obedience. All may be equal as sons of God, but there must be precedence of authority, and to that precedence obedience must be rendered. There may be many generals in an army, but only one commands the army, and to him an implicit obedience is required. When it is not rendered, the discipline and the effectiveness of that army are impaired and its safety is endangered, in proportion to the extent of the disobedience. James says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Now the slightest disobedience prevents perfect order, perfect union, perfect harmony, perfect safety, and perfect happiness, as surely as disobedience in all, and so far he who disobeys in one point disobeys in all. The spirit of disobedience is there, and he entertains and manifests it, to the detriment of his own and the general welfare, and there must be repentance and reform, or eventually a casting out.

All through the Scriptures may be found exhortations and comments pertaining to the blessings following obedience, and to the punishment that sooner or later follows disobedience. All but two of the men of Israel who came out of Egypt died without enjoying the promised land, they "were consumed because they obeyed not the voice of the Lord." And the promise was

that the willing and the obedient should eat the good of the land. What did Samuel say to Saul? "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." That is true. Many a man would freely expend his energies and his means in the work of the Lord, if he could only be allowed to "be somebody," to have his own way and lord it over God's heritage. If such a man had his way, how long would it be the work of the Lord? It would soon cease to be the work of the Lord, and become the work of that man. Jesus Christ himself, our elder brother, and great High Priest, and Redeemer, came not to have his own way, not to do his own will, but the will of his Father in heaven. He "glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee." And "though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec." Jesus said, "I and my Father are one," and he prayed that his disciples might be made perfect in one, and be one with him even as he was one with the Father. Why? "That the world may know that Thou hast sent me." Here then it is evident that obedience and the consequent unity, oneness, are distinguishing marks of the disciples of Christ. Therefore it is no wonder that the Apostles talked of "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," nor that they should give such exhortations as the following—"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." "These are murderers, complainers, walking after their own lusts." "These be they who separate themselves, sensual, devilish, having not the Spirit."

The Church of Christ has been likened to a human body, whereof all the members are necessary to make it a perfect organization, and each member is subordinate to the head, which directs, controls, and governs. Now, would it not be very inconsistent for the hand or the foot to say to the head, "I will no longer be governed by thee, but will have my own way and take my own course, doing just as I please, carrying out my own sweet will?" What must be done in such a case, when, after suitable admonition and forbearance, the rebellious member refuses to repent? What does Jesus say, "If thy hand offend thee, cut it off." "If thy foot offend thee, cut it off." "If thine eye offend thee, pluck it out." "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend." Can anybody mention any offence which is not included in disobedience? We cannot imagine one. Disobedience is all-comprehensive of sin. He who cannot learn to obey can never attain to the highest salvation. There can be no perfect society, not even in heaven, without obedience, for disobedience would turn heaven into hell.

What is said in the Doctrine and Covenants on this subject? "I say unto you, be one; and if ye are not one, ye are not mine." "In nothing doth man

offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." "Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inhabit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out." "Hearken, O ye people who profess my name, saith the Lord your God, for, behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation in the day of visitation and of wrath upon the nations." "Behold, I, the Lord, command, and he that will not obey shall be cut off in mine own due time." Obedience, which insures unity, is the principle that will make Zion glorious, great, and terrible, that will cause Zion to rejoice while all the wicked shall mourn, that will cause the nations to respect and fear and honor her and say to each other, "Let us not go up against Zion, for the inhabitants thereof are terrible." "Surely Zion can not fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation and her high tower."

We have several more things to say upon this interesting and important subject, but we must reserve them until the next opportunity. J. J.

MR. HENRY VINCENT ON MORMONISM.

We resume our notice of Mr. Vincent's lecture. He was surprized, on attending worship in the Tabernacle at Salt Lake City, to hear discourses, morning and afternoon, from preachers of religious denominations in the "outer world," and he said Brigham Young explained that many of the younger Mormons had no opportunity of comparing Mormonism with other religious systems, unless the accredited ministers of those systems, visiting Salt Lake, were invited to preach there, which it was customary for the Mormons to do.

Mr. Vincent stated that he went to Salt Lake with his mind prejudiced, unalterably made up against the social order of things prevailing there. Now a man of the best intentions, and even of earnest desires after truth, if he is of a very firm and decided disposition, much set upon having his own way, and priding himself thereupon, may so give way to that quality of his mind as to cause him often to shut his eyes and ears to some important things which he may see and hear, to blunt and even partially deaden his moral feelings, and to dim his perceptions of right and wrong. But a man who makes up his mind upon a subject of which he has seen only one side, and declares that nothing shall change his convictions, shuts and locks himself up in an iron prison, and his testimony concerning the things against which he has so stubbornly set his mind, is of very small account.

Now it is a little peculiar that Mr. Vincent was favorably rather than unfavorably impressed with everything that he saw at Salt Lake, excepting the one solitary particular against which he freely confessed himself to be strongly and inflexibly prejudiced previous to his going there. In everything upon which he allowed his mind to act freely, fairly, untrammeled, he found something to approve. The one thing concerning which he had previously bound

up his mind with the iron bands of prejudice and refused to loosen them, he does not approbate, but he condemns, notwithstanding even in that exceptional particular he saw "nothing externally offensive." He is sure, however, that it was offensive, he could not tell how, nor why, nor when, nor where, because he could not go behind the scenes to find out. Now is not that very remarkable testimony, and virtually, though unwittingly and unintentionally, very favorable testimony? Could anything more favorable be said of any community upon the face of the earth? Can any man honestly bear such testimony of Liverpool, of London, of Paris, of Berlin, of New York, of Washington? We fearlessly answer no. In every one of those places an upright man, so far from seeing "nothing externally offensive," can see a thousand things patently and flagrantly offensive, yea, diametrically opposed to honesty, to morality, to virtue, to pure and undefiled religion, to the real welfare of the community. Young men brought up in Utah, when they see the want, the filth, the drunkenness, the degradation, the unblushing lewdness that force themselves upon the attention in the large cities and towns of England, are struck with astonishment and pity. Can they with any propriety say they see "nothing externally offensive" in these towns—in Liverpool for instance? No. Sights rankly offensive prevail, yea abound. No need to go behind the scenes to find them out. But if one does venture behind the curtain, what sights are there, what soul-sickening scenes, what spectacles of sin, of degradation, of wretchedness, of woe! Enough, one might think, to soften the hardest heart, though it be of adamant. The wickedness and the misery that prevail in the large towns and cities of this country have been well described as indescribable, fearful to contemplate. The want, the destitution may be among the poor, but the sin and the debasement invade all classes of society, as the courts sufficiently show, but they do not show a tithe, a thousandth part of the crime and the degradation which prevail, eating like a canker into the very vitals of society. Liverpool, according to Chief Constable Greig's report, rejoices in the following "externally offensive" objects, as well as many others—22,925 drunks, nearly half women, in the course of the year, 1,111 houses of bad character, 115 drinking shops the known resort of thieves and prostitutes, and 898 houses of ill fame, all known to the authorities as such. Allowing the population of Liverpool to be 500,000, gives one house of ill fame to every 556 inhabitants, and we may suppose one public prostitute to every 100 inhabitants. Reckoning upon those figures, and allowing Mr. Vincent's figures of the inhabitants of Salt Lake City—20,000, then to rival this Christian and civilized borough of Liverpool, the "city of Utah" ought to have 36 houses of ill fame and 200 prostitutes, known as such to the authorities. If Mr. Vincent knows of one such house in Salt Lake City, wont he be good enough to inform the police of that city where that house can be found, and if there be one wouldn't he be rejoiced to find that it was supported by members of that immaculate "outer world" which he considers so superior to Mormonism in its social arrangements? In this Christian country, drunkenness, with its long and frightful catalogue of consequent crime, is most disgracefully common. In this "externally offensive" as well as internally offensive particular, Liverpool is allowed to be pre-eminent. This flourishing and growing town rejoices in the proud distinction of exhibiting the greatest ratio of drunkenness and of mortality of any town in the United Kingdom. The *Lancet* says it would be "impossible to choose a healthier site than Liverpool for half a million people, but jerrybuilders, contractors, and the corporation have been, and are still, doing their best to spoil it. Many of the merchants' offices even look as if they had never been washed since they were built." It is a place of pre-eminent filth, drunkenness, vice, degradation, disease, and death. Whereas Salt Lake City, by the testimony of friend and

foe, exhibits the distinguishing characteristics of health, sobriety, morality, industry, and good order, with "nothing externally offensive" to be found.

Notwithstanding that Mr. Vincent could see "nothing externally offensive" at Salt Lake, there was one thing and only one thing which he really could not get along with, and that one thing was—well, we all know what it was. Even that circumstance did not obtrude itself upon his attention, though he evidently wished to obtrude himself upon it, albeit he scarcely knew how. He did not like that one solitary particular before he went to Salt Lake, he did not like it while he was there, and he does not like it now he has come back. In fact, he can't stand it. Then why don't he let it alone? Or is he in such a pickle that he can neither stand it nor let it alone? He couldn't let it alone at Salt Lake—indeed, he would have been pleased to get behind the curtain to it, but he didn't know how. Notwithstanding all his expressed repugnance to it, he certainly must have been ruminating upon that piquant song, "It's naughty, but it's nice." In passing we may say that our private sentiments disagree with the sentiments of that line, for our view is that what is really naughty is not nice but nasty. To return to our subject, we would advise Mr. Vincent not to worry himself if he cannot reconcile his mind to this excellent Mormon doctrine. He need not be over anxious about the matter. It will keep. Take it easy, man. Remember the beautiful hymn—

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

People frequently say that they have only one serious fault to find with Mormonism, and that is this very identical one which excites Mr. Vincent's unquenchable antipathy. That one fault is truly horrible, and they really can not stand it, they positively can not endure it. Suppose they cannot, has anybody very urgently required them to stand it? Those who can't stand it needn't stand it. There is no compulsion about it, not a bit, only those who can't stand it must stand the consequences of not standing it. That's all. America is a free country, Mormonism is a liberal institution, and the Mormons are a liberal and generous people. If visitors to Salt Lake do not like any particular arrangement there, why don't they let that particular arrangement alone, and not be eternally meddling with it. They can let it alone entirely if they dislike it. No Mormon presses them to like it, or to meddle with it at all in any way, shape, or manner. No "outer world" visitants at Salt Lake are ever requested to take upon their weak and narrow shoulders the broad, comprehensive, generous responsibilities of the Mormon social system. The Mormons are liberal enough to take the whole burden and responsibility of the system upon themselves, as, by the help of the Almighty, their shoulders are strong enough and broad enough to bear it, while those who prefer can rejoice in as limited social responsibilities as possible, and no Mormon will pester and worry them to take greater responsibilities. If members of the "outer world" dislike that one Mormon peculiarity so very much as they profess, they need not vex their righteous souls by so much as even talking about it, and it will never hurt them. The Mormons will excuse them if they never say a word upon the subject, never even allude to it, as Mormon men and women can do all the talking and all the acting too that are absolutely necessary to be done in the matter. Is not this a perfectly fair and very liberal arrangement? Ought not all parties to be thoroughly satisfied with it. Fair play is a

jewel. The trouble is not that the Mormons believe in and practice a particular social arrangement. There is no trouble at all about that. It is a matter eminently easy to be got along with. But the great trouble is that those who say they can't abide this one Mormon particular, will be eternally poking their pug noses into it, and rooting about as if they were highly delighted with the business, or had taken the advice of the beautiful line of the poet, "Root hog, or die." What inconsistent creatures they are to be sure! If they won't accept this Mormon doctrine, why it does not concern them a bit. And what is the good of them concerning themselves about a matter that does not concern them and towards which they entertain such a decided dislike? Are they really sorry that this matter is so repulsive to them? Do they so persistently poke their noses into it, and turn it over and over, and look at it on all sides, and want to get behind the scenes with it, in order to wean away their own dislike to it, and to endeavor to acquire a decided liking for it? Or is there any other solution of their strange and apparently unaccountable behavior?

Now although the Mormons are so liberal in regard to family arrangements, there is one thing which they consider incumbent upon all men, Mormon or not Mormon, and that is, that they, all and singular, cleave truly to their own wife or wives, and in no case to any other man's wife or any other woman. It not that right? It is perfectly just and right, but few there be, especially among the revilers of Mormonism, who do it. Men who are prone to "lapse from virtue" are frequently foremost in attacking the Mormon system of marriage, and this must be because they fear that the Mormon system will curtail their reprehensible indulgences.

By the liberal and equitable arrangements proposed and sought to be carried out by the Mormons, everybody except the corrupt is suited to a T, and the corrupt ought not to be accommodated. When they repent and live virtuously, will be time enough for them to concern themselves about the family arrangements of their more virtuous neighbors who may be liberally married and correspondingly happy.

What other system is so liberal as this Mormon system? Is Roman Catholicism? Is Church of Englandism? Is Methodism? Is Presbyterianism? Is Unitarianism, albeit this last is described as so latitudinarian that nobody can tell what it really is? No, not one of those systems can compare with Mormonism for liberality. Indeed, on the marriage question they are all very illiberal, and the natural consequence is that in all those societies there are hosts of women who never will be married, never can be married, never, no never in this world, unless they leave those societies and become Mormons, because while in those societies and communities to which they now belong they are not allowed to be married, unless they individually secure a husband "all to themselves," and marrying men are already far too scarce for that fashion of apportionment. So that it is no use "argifying," for some of the women must double and treble around some of the men, or go without husbands entirely, and every woman knows that is a horrible fate. The women may well say, "Hurrah for Mormonism!" It is so wonderfully good and satisfying.

Now we do not wish to be hard with Mr. Vincent and the like of him. It is not in our nature. Besides, did he not confess that the Mormons appeared to be sober, industrious, and addicted to good order? We merely pity him that his mind was not open to receive more truth. He would do well to cast aside those shackles of prejudice towards one part of Mormonism, which he yet wears. We may say to him, and all who look at that particular Mormon doctrine through dubious spectacles similar to his may take it to heart also, that as he can endure Mormonism, except in the one point spoken of, he does very well. Yes, he does very well indeed to be able to stand all the rest of Mormonism. When a man begins to think that Mormonism has a thousand virtues and only one fault, it is a favorable sign for him. We can well remember the time, not many years back, when few persons could bear to hear anything of Mormonism, they regarded it as worse than "cold pizen." Now to

hear people say, as we have heard them, that they have only one fault to find with Mormonism, is really encouraging, decidedly encouraging, very encouraging. Such people have made remarkable progress, and great hopes may be entertained of them. If they are so near converted as that comes to, they must be, Agrippa like, "almost persuaded" to become Mormons, if they are honest men, and there is good reason to hope that they will be entirely converted some fine summer's day, that they will be not only almost but altogether persuaded that "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise" —these all are embraced in that all-comprehensive system known as Mormonism. To such persons therefore we may say, There is no need to despair, there is no need to be in a hurry in the matter pro or con, all eternity is before you in which to become reconciled to this one solitary doctrine of Mormonism which now so sorely tries your faith. J. J.

CHRISTMAS, the great time-honored holiday, is nearly here, and we heartily wish our readers a merry and happy time.

CORRESPONDENCE.

AMERICA.

Salt Lake City, U.T.,
Nov. 26, 1870.

President Horace S. Eldredge.

Dear Brother—President Young, accompanied by President George A. Smith and Elder Brigham Young, jun., started yesterday morning for "our Dixie."

A note, however short, would be incomplete without some slight notice of the "situation" in Utah. Notwithstanding the unceasing, and I might without impropriety say the frantic, efforts of the enemies of Zion, located in our midst—who for want of a better name have been styled "the ring," peace still reigns in the hearts and lives of the children of the kingdom; and those who have been plotting against our lives and liberties have not, to use a common though rather vulgar expression, "made one trick." Packed juries have been impanneled, courts have met and made most absurd and illegal rulings, to the supposed prejudice of the Saints, and have at last adjourned, yet nothing has been done. The cause of God still rolls on, and we still live, and whilst living rejoice in the never failing watchcare of our heavenly Father.

With kind remembrance to yourself, Elders Jaques and Carlson, and to Mr. Davies, I remain your brother in the new and everlasting covenant,

GEO. REYNOLDS.

Williamsburg, New York,
Dec. 1, 1870.

President Horace S. Eldredge.

Dear Brother — You will find enclosed an order for books, which you will please forward, as I have many calls for books. I received the last all right and in very nice order.

Brother Staines was here last Sunday. He speaks well of Utah and of President Young. He enjoys good health, he says as good as ever in his life.

Our Branch in Williamsburg is thriving very well, better I think than ever I knew it before. We have over two hundred members. We have now and then some from the old country falling in with us. They stay with us for a little while, till they get money enough to go up to the Valley, so they keep coming and going. We have also baptized several persons.

I remain truly your brother in the Gospel, GEORGE BUNN.

ENGLAND.

Bradford, Dec. 12, 1870.

President Horace S. Eldredge.

Dear Brother—Our meetings have

been very interesting of late. It seems to me that the Saints are using more diligence than heretofore, and we begin to realize the good results, for last Saturday night I had the great pleasure of taking, including two re-baptisms, eight persons into the water. I think I never felt more the power of God, such a happy spirit prevailed. Yesterday we had two good meetings, and I feel I have great reason to thank my heavenly Father for His blessings that attend my feeble efforts in the ministry. My health keeps first rate, with the exception of a severe cold, that I find a little difficult to get rid of. The heavy snow storm this morning reminds us a little of far off Utah and loved ones at home.

With kind regards to sister Eldredge and all at 42, I remain your brother in the Gospel,

M. B. SHIPP.

UTAH NEWS.

The following are from the *Deseret News* to Nov. 24—

Salt Lake weather almost unprecedentedly fine.

Elder A. Austin, of Liberty, Rich County, reported general prosperity and lovely weather at Bear Lake.

The Novelty Foundry and Machine Establishment of Higgs' Brothers had been transformed into the Deseret Co-operative Novelty Works.

Elder George L. Farrell wrote from Logan, Nov. 17, that the farmers were busy as bees, putting in fall grain, the weather being most favorable.

Brother Davis, of Bountiful, was confident he could easily manufacture iron from the ore found in Utah. He was going to try at Mr. Jennings' smelting works, 15th Ward.

Geo. M. Ottinger, Andrew Burt, C. R. Savage, C. and A. Livingstone, John C. Graham, W. G. Phillips, and Jas. Fennimore had been arrested for training as militia in the 20th Ward, and bound over to appear at the March term of the District Court, the two former in bonds of $5000 and the latter in bonds of $2000.

Judge McKean had left for the States. In his absence Judge Hawley was acting in the 3rd Judicial District. The *News* says, "Utah Territory, in days past, has had some very hard specimens of human nature sent by the Government to 'run' her judicial affairs, men whose sense of honor, and whose seeming acquaintance with the proprieties of life were so limited that they would have failed to do credit to the position of a public shoeblack or crossing sweeper, much less that of a Judge on the Bench; but we fail to remember one who was more thoroughly successful in winning the contempt of the whole community than the person now temporarily authorized to take the chair in the long room over Faust's stables."

The following are from the *Ogden Junction* to Nov. 23—

Mr. Peery, of the Z. C. M. I., was in Chicago, selecting goods for Utah.

One more death from small-pox at Plain City. The cases numbered 16 in all, and all the living were progressing favorably.

Elder Lorin Farr left Ogden for Europe Nov. 22. The following gentlemen also left the same day—Hons. W. H. Hooper and Joseph A. Young for New York, and John T. Caine, Esq., for Chicago.

The following are from the *Salt Lake Herald* to Nov. 25—

Mr. John Reading was building a propagating and greenhouse.

Several places in the city were visited on the night of Nov. 17, by drunken U. S. soldiers, who insulted and threatened a number of persons, threats also being made that the soldiers at camp intended to "clean out the city."